## 1AC

### Part 1 is the Poem

I hate racism so much

I hate the model minority myth

Why is the “Dark side” bad?

It’s worse than the logic of the Sith

I hate how I am treated as different

I hate how I am not “alike”

I hate how America alienated me

Ever since I was a little tyke

With the teachers expecting

I’m good at math

Saying I smell like curry

And should take a bath

Wherever I go

They call me brown

When I pass by

They look with a frown

I don’t understand

Why I can’t fit in

I don’t understand

Why I should, fit in

Am I “Asian”?

I don’t know

Am I “American”

Where should I go?

I am Shankar  
I know that for sure

But who am I fighting

This battle for

When I am in debate

Most do not see

That this is the space

Where words set people free

Others will remember my poetry

And cite it for days

Because unlike an illusory policy,

In the mind, it stays.

### Part 2 is the Story

We cannot talk about the resolution without first recognizing the historically racist underpinnings of the topic. This means that there cannot be a version of my affirmative that defends the resolution without first resolving the oppression that is sequestered within it. I defend a discussion of the topic, not the affirmation of the resolution.

#### The medical system is not culturally competent and discourages Asian Americans from engaging in the system. The system which I am forced to defend does not include Asian Americans within it, and silences them – Asian Americans do not speak out against the system, but go to family or herbal medicine instead.

Zhou ’14, [Annie, “Disparities in Healthcare: The Lack of Cultural Competency in Medical Care”, ECAASU's 2nd Annual High School Ambassadors Leadership Program, SK]

Annie’s experience is only one example of the problem of cultural competency in the medical community, a problem that becomes increasingly important as America grows more and more diverse. Annie’s doctor assumed that her medical issue was due to differences in her race, but **lack of cultural competency can also manifest in** the opposite: **doctors failing to diagnose minority patients correctly because they assume their symptoms are the same as whites.** AAPI’s are twice as likely to have severe diabetes, and part of this problem lies in the fact that most important studies on diabetes focus on Caucasian males. Asian Americans with or at risk of diabetes tend to fall into different BMI ranges than whites. There is also the common diagnosis for diabetes of weight gain – it just simply doesn’t show up in some Asians. Mongolian spots– a common phenomenon amongst Asian babies where the baby is born with bluish markings on the lower back/buttock area – can be mistaken for signs of abuse by white doctors. But on the other end of the spectrum, abuse in some darker-skinned Asian children can be missed, as bruises may show up differently beneath darker skin. Some **Asian children have been misdiagnosed with jaundice due to their color of their skin, and also the opposite** – **there are cases where doctors have insisted that infants with jaundice are perfectly fine because they believe Asian skin to naturally be like that**. **Cultural differences perceiving the medical community also discourages Asians to seek medical treatment**. Many **Asian Americans prefer to take their issues to family or traditional herbal medicine**. The rates of mental illness and depression are much higher amongst Asian Americans, due to both stigma surrounding going to therapy and cultural/linguistic barriers with non-Asian therapists. This suggests that a different approach may be needed. **Problems with cultural incompetency have led many Asian Americans to** be distrustful of white doctors, or even worse, **lose faith in the American medical system**, **which many feel don’t include them.** The lack of recognition for genetic, cultural, and environmental differences for Asian Americans highlights the need for cultural competency amongst the medical community. **In order to provide effective medical care, this problem needs to be addressed**.SK

#### Thus, I advocate for a reconceptualization of the medical system so that adolescents are afforded an autonomous voice in order to break down the silencing of Asian Americans due to the model minority myth.

Denying patient autonomy to make medical choices for Asian Americans is a way in which you silence their voice: you value the voice of the parent—who could be white if the child is adopted—or the physician over that of the actual Asian American subject.

#### Racism perpetuates because Asian American students and children are forced to be silent.

Osajima, [Osajima, Keith (director and prof of Race and Ethnic Studies at Redlands University). "Internalized Oppression and the Culture of Silence: Rethinking the Stereotype of the Quiet Asian-American Student." Race And Racism In the United States, 2003. 152-155. SK]

**A good student is quiet, obedient, [and] unquestioning,** prompt, and attentive.They do well on tests designed by the teacher. They can give the right answer. In return for this behavior, “good” students are rewardedwith good grades, praise from teachers, honor rolls,and col- lege entrance. A “bad student”, who is loud, rebellious, defies and questions authority, skips class or comes in late, and doesn’t do the home- work, is stigmatized and isolated from the rest. For many of us, **these messages are so strong that they become a** natural, **internalized indicator of our** self-**worth.** **We** come to **believe** that **our abilities and** our **intelligence are** best **measured by** our grades, or by the **opinions** and praise we receive from our teachers. This creates a tremendous pull to adhere to the image of a “good” student. At the same time those rewards **[which]** become a means to **control students,** for in the process **we lose sight** of the fact that we are smart enough to think and figure many things out ourselves, and we also lose sight **of** our **critical,** reflective **abilities that allow us to question the ways that schooling may be oppressive.** I think **for Asian students, the pull** to be “good” students **becomes even stronger** when we place that studentoppression **in** the context of the way Asians have responded to racial oppression in **this country**. **For** many **Asian-Americans, silence** and education **lies at the heart of how we have dealt with racial oppression**. As Colin Watanabe and Ben Tong argued in the early 1970’s, Asian-Americans often adopted a passive, quiet, con- forming behavior as a means to survive racial hostilities. It was deemed safer not to rock the boat than to call attention to oneself and risk oppression. Many of us learned these lessons from our parents as we were growing up, internalized them, and came to believe that we too might be in danger if we speak out, or call attention to ourselves. Thus, even when the situation may not be threatening, **the internalized oppression often makes us feel that we need to be quiet in order to be safe.**SK

#### Regardless of whether or not they are deemed mentally competent, allowing adolescent medical decision making is a recognition that they have a voice. That they can speak out against the norm.

Bryant ‘13, [Kristen Bryant Minors Rights in Medical Decision Making, Minors and Medicine, 2013. SK]

Maturity/Competence of Minors As children grow from infancy to young adulthood, parents and guardians gradually relinquish responsibility and decision making to them, while remaining as a safety net for them. This is true **for medical decision** **making** as well. It is clear that young children lack the experience, judgment, and cognitive ability to be self-governing in all matters. States and courts have, with some exceptions, never allowed children younger than 12 years to make medical decisions for themselves and exercise self-determination.1 For infants and young children, decisions regarding medical treatment have been in the hands of the parent or guardian. **Adolescents are caught in a limbo-like state** between the dependency of childhood and the autonomy of adulthood. Their cognitive ability and capacity to reason are similar to those of an adult.4 However, adolescents may lack the moral responsibility, judgment, and experience to understand the outcome of their actions and decisions. They may have more volatile emotions and may look only at short-term consequences. Thus, they remain in an ambiguous state regarding self-determination. The legal determination of "majority" has been defined by chronological age (18 years in all but 4 states), marital or parental status, and self-sufficiency, whereas the ethical determination of minors' decision-making capabilities has been much more complex.4 Determination of a minor's competence for medical decision making should include evidence that the minor has the ability to understand the purpose of treatments, risks, both long- and short-term consequences, benefits, and alternatives to treatments. In addition, evidence must be present to ensure that the minor is able to make an informed decision without coercion.4 Informed Consent to Treatment and Participation in Research At the core of these issues is informed consent, which has been viewed by the courts as a basic right.1 Informed consent and the right to refuse treatment are protected by the constitutional right to privacy. In some jurisdictions, the right to informed consent arises from the law of battery in that the patient has a right to be free from unconsented touching of their person. Informed consent presumes respect for patient autonomy and the provision of full and accurate information to a patient to enhance decision making. These mandates apply to both the acceptance and the refusal of treatment. Informed consent must include the following: 1. an understandable explanation of the condition, the recommended treatment, the risks and benefits of the proposed treatment, and any alternatives; 2. an assessment of the person's understanding of the information provided; 3. an assessment of the competence of the minor or surrogate to make medical decisions; and 4. assurance that the patient or surrogate has the ability to choose freely between alternatives without coercion.5 **Minors can and should participate in medical decision making** commensurate with their developmental level and ability. However, the concept of **informed consent has only limited application** in pediatric care. Only competent minors with legal empowerment have the ability to give true informed consent to medical treatment. In other situations, a parent or guardian acting as a surrogate provides informed "permission" for medical treatment with the assent of the child whenever possible.5 Pediatric healthcare providers may face problems with surrogate decision making. Although the law provides parents and guardians discretion in raising their children, their religious and social beliefs may interfere with the best interests of the child. When this occurs, healthcare providers must look to the state and the legal system for answers.5 **When a minor is deemed incompetent and unable to give informed consent, giving assent allows the adolescent's voice to be heard and promotes** the perception of **empowerment via participation in medical decision making.** The assent process should include the following: 1. a developmentally appropriate explanation of the medical condition and the treatment, 2. an assessment of the minor's understanding of the information and how his or her decision was made, and 3. an expression of the minor's willingness or unwillingness to allow treatment.5 Healthcare providers have a legal and ethical responsibility to protect the rights of minors by assuring that they are well informed, confidentiality is protected, and they participate in decision making. In research, however, the inability of minors to give full, informed consent to participation creates true ethical and legal dilemmas, which have been minimally addressed with parental/surrogate consent and child assent. The paucity of medical research involving children and adolescents has been blamed, by some, for the decline in adolescent health.6 This lack of research is partly caused by the difficulty in obtaining true informed consent and the legal and ethical concerns regarding adolescent consent. This is true even though adolescents who have been deemed mature for medical decision making may consent to research.6 **It is essential for minors to participate in medical decision making** for treatment and research to the best of their ability, **and they must understand that they can refuse without any recrimination**.7 They must also be well aware of what is being asked of them and what will be done to them. SK

#### [Poem Part 2]

I’m telling you now

A choice is a voice

A voice to say

I don’t wanna be treated this way

I don’t wanna listen

To your biased views

I’ll take back what’s mine

And I will choose

Why deny me my voice

Scared what I’ll say?

Save your story of “mental incompetence”

For another day

### Part 3 is the Myth

The myth of the model minority seeks to legitimize oppression against Asian Americans, creating a veil under which this specter of oppression can grow.

Thrupkaew, [Noy Thrupkaew, 3/25/2002,“The Myth of the Model Minority”, <http://prospect.org/article/myth-model-minority>. RHS//SK]

**The model-minority myth has persisted in large part because political conservatives are so attached to it.** "Asian Americans have become the darlings of the right," said Frank Wu, a law professor at Howard University and the author of Yellow: Race beyond Black and White. "**The model-minority myth and its depiction of Asian-American success tells a reassuring story** about our society working." The flip side is also appealing to the right. Because Asian Americans' success stems from their strong families and their dedication to education and hard work, conservatives say, then the poverty of Latinos and African Americans must be explained by their own "values": They are poor because of their nonmarrying, school-skipping, and generally lazy and irresponsible behavior, which government handouts only encourage. The model-minority myth's "racist love," as author Frank Chin terms it, took hold at a sensitive point in U.S. history: after the 1965 Watts riots and the **immigration reforms** of that year, which **selectively allowed large numbers of educated immigrants into the United States**. **Highly skilled South and East Asian nurses, doctors, and engineers from countries like India and China began pouring into the United States just as racial tensions were at a fever pitch**. Shortly thereafter, articles like "Success Story of One Minority in the U.S.," published by U.S. News & World Report in 1966, trumpeted: "At a time when it is being proposed that [while] hundreds of billions be spent to uplift Negroes and other minorities, the nation's 300,000 Chinese Americans are moving ahead on their own, with no help from anyone else." Newsweek in 1971 had Asian Americans "outwhiting the whites." And Fortune in 1986 dubbed them a "superminority." As Wu caricatures **[according to] the model-minority myth** in his book: **Asian Americans** vindicate the American Dream... . They **are living proof of the power of the free market and the absence of racial discrimination**. Their good fortune flows from individual self-reliance and community self-sufficiency, not civil-rights activism or government welfare benefits. A closer look at the data paints another picture, however. If Asian-American households earn more than whites, statistics suggest, it's not because their individual earnings are higher but because Asian Americans live in larger households, with more working adults. In fact, a recent University of Hawaii study found that "most Asian Americans are overeducated compared to whites for the incomes they earn" -- evidence that suggests not "family values" but market discrimination. What most dramatically skews the data, though, is the fact that about half the population of Asian (or, more precisely, Asian-Pacific Islander) Americans is made up of the highly educated immigrants who began arriving with their families in the 1960s. **The plight of refugees from Cambodia, Laos, and Vietnam**, who make up less than 14 percent of Asian Americans, **gets lost** in the averaging. Yet these refugees, who started arriving in the United States after 1975, differ markedly from the professional-class Chinese and Indian immigrants who started coming 10 years earlier. The Southeast Asians were fleeing wartime persecution and had few resources. And those disadvantages have had devastating effects on their lives in the United States. The most recent census data available show that 47 percent of Cambodians, 66 percent of Hmong (an ethnic group that lived in the mountains of Laos), 67 percent of Laotians, and 34 percent of Vietnamese were impoverished in 1990 -- compared with 10 percent of all Americans and 14 percent of all Asian Americans. Significantly, poverty rates among Southeast Asian Americans were much higher than those of even the "nonmodel" minorities: 21 percent of African Americans and 23 percent of Latinos were poor. **Yet despite the clear inaccuracies created by lumping populations together, the federal government still groups Southeast Asian refugees under the overbroad category of "Asian" for research and funding purposes**. "We've labored under the shadow of this model myth for so long," said KaYing Yang, SEARAC's executive director. "There's so little research on us, or we're lumped in with all other Asians, so people don't know the specific needs and contributions of our communities."SK

Nevertheless, the model-minority myth is false, even for those who are characterized as the model minority. It constructs Asian Americans as the perpetual foreigner, honorary whites, and destroys the unique and diverse identity that exists between us, characterizing us as mere machines that can be utilized to perpetuate our own subjugation.

Junn, [Junn, Jane. "The Significance of Race and Class for Political Participation." conference" Political Participation: Building a Research Agenda", Center for the Study of Democratic Politics, Princeton University. 2000. RHS//SK]

Nevertheless, and within the context of the developmental argument offered above, **the** contemporary racial **trope of** **model minority** for Asian Americans **is far from** uniformly **positive**. Indeed, the **construction of Asian Americans as a model minority works in tandem with another common characterization of Asians as perpetual foreigners** ~Ancheta 1998; Kim 1999; Lee 1999; Lowe 1996; Saito 1998; Tuan 1998; Ueda 1999!. Similarly, it is clear that the economic and educational advantages widely attributed to Asian Americans by the model-minority stereotype are not shared by all those grouped in the same racial category ~Kwong 1987!. The distribution of income and educational resources is bimodal within the diverse population of Asian Americans in the United States, reflecting important and often overlooked groups of immigrants and native-born Asian Americans who exist far away from the advantages of the status of an honorary White. Indeed, **the fact that racialized stereotypes categorize is itself an expression of their political power, with the readily identifiable phenotypic characteristics of many Asian Americans acting as visible markers of difference**. **Model minority** is clearly a more positive racialized trope than coolie, but it **is not without negative consequence**. Historians have documented the popular depiction of immigrant Chinese laborers in the late nineteenth century as coolies ~Chan 1991; Miller 1969; Mink 1986; Ngai 2004; Saxton 2003; Smith 1997; Tichenor 2002!. **Most striking** in drawing the comparison across time between the coolie and the model minority tropes **is the image of Asian Americans as machines**.8 In Civic Ideals, Smith writes about the debate over the 1882 Chinese Exclusion Act: California Senator John Miller claimed that over “thousands of years,” the “dreary struggle for existence” had led to the “survival” of Chinese workmen who were in some ways “fittest” because they were “automatic engines of flesh and blood” ~Smith 1997, p. 360!. **Once a machine utilized for railroad pile driving, immigrant Asians are now cast as human calculators, programmed to spend every waking hour nose to the grindstone, whether in front of the computer screen or behind the cash register**. To be sure, there are positive aspects of the model minority trope for Asian Americans that are appar-ent both to those who use the stereotype as a compliment, and to those Asian Americans who adopt and internalize the identity. **But the stereotypes are at once distinct and dehumanizing**. This is complex territory, but the simple take away in drawing the line from coolie to model minority is that **Asian Americans remain racialized, distinctive, and threatening**. Canadian and European immigrants today come with similar skills and education levels as those of Asian immigrants, but commentators do not fret over their “unappeasable hunger for jobs” in the same way that Winnick described his fear of the “golden blunder” of an “errant immigration policy” ~Winnick 1990, p. 22!. Taken alone, the story of the development of racial tropes of Asian Americans over time might end with the keen observation of a selection bias structured by U.S. immigration policy. The data on LPRs by region of birth from 2005 show that green cards have been awarded disproportionately to immigrants from Asian nations, not only relative to their proportion of the resident foreign-born population, but also as a function of employment-based preferences. Asians are portrayed as high achieving and highly skilled professionals, fittingly described as the “model minority.” In contrast, immigrants to the United States from Latin America have been disadvantaged by federal immigration policy. Constructed as low-skilled workers and unlawful migrants, Latinos face a distinctive set of racialized tropes. Immigration policy creates different incentives for Latinos and Hispanics than for Asian Americans to adopt a racial and ethnic group consciousness, by systematically selecting the labor force population from these two parts of the world. The extent to which Latinos and Asian Americans express a sense of racial identity thus depends in part upon the policies and actions of the nation that emerge when these groups are compared to one another ~Wong 2006; Junn and Masuoka, forthcoming!. This analysis has attempted to highlight the importance of history, federal immigration policies, context, and the unique experiences and constructions of race for immigrants. **Identities are not constructed in a vacuum; instead, the normative claims attached to racial tropes create substantial room for people classified by race to be able either to** adopt **or to** opt out ~Bronfenbrenner and Ceci, 1994; Phinney 2005!. Just as there is a different dynamic involved in showing oneself to be a Yankee fan in Boston as opposed to New York, the context is also distinctive for the fan of any team heading to the play-offs rather than sitting at the bottom of the league. Of course, racial categories have far more tangible consequences for immigrants than do sports championships for fans. Racial identity should and does differ for major racial and ethnic groups in the United States. Unique histories of migration, labor market demands, and class present particular circumstances and experiences for people classified by race. The state has the power to make race, and the state’s actions may be arbitrary and irrational. But **the construction of racial categories is** almost always driven by the demands of capital, and **shaped by the psychology of power, dominance, and ignorance.** While not omnipotent, the state is nevertheless among the most important factors in the creation and maintenance of racial categories and hierarchy. We must recognize the government’s role in the politics of identity and political mobilization in order to be able to take aim at particular national practices and federal institutions as we attempt to dismantle the mechanisms of structural inequality.SK

### Part 4 is the Method

**I affirm a process of Conscientization**. This is a process where each individual is able to “name their world” in relation to themselves and their surroundings at a given period of time. They become critically conscious of the nature of oppression and its impact on society. This is always the first step.

Osajima clarifies, [2007, Keith Osajima is a professor and Director of the Race and Ethnic Studies Program at the University of Redlands. REPLENISHING THE RANKS: Raising Critical Consciousness Among Asian Americans; JOURNAL OF ASIAN AMERICAN STUDIES (JAAS), February, Volume 10, No. 1; p. 64. SK]

For Brian, **information about the history of Asian Americans** had **prompted critical reflections on two levels**. **First**, because he had never known about the history of Asian Americans, **the** class had given him new **information** that **had helped** him to **understand** his **family history**. **Second, it** had **led** him **to** **critical**ly **reflect[ion] upon** his **previous education**. He **[A subject] questioned why he hadn’t learned any of this before**? Why was his experience absent from U.S. history courses? **This process had led him to think more critically about the racism embedded in his educational experiences**. **[Another subject]** Margaret had experienced a similar reaction. She had **realized that her education had only taught** **her about European American history**, prompting her to ask, “how many students were out there who never would take this class. . . and would never really know more than one version of history?” Her **Asian American courses had provided the analytic tools and language needed to see the reason and logic of racism**, sexism, and heterosexism. **Conscientization** for these respondents **meant being able to “name their world.”** That is, **a meaningful education had helped them to recognize and understand the impact that societal conditions and forces of oppression have on their lives and the lives of others**. As Freire writes, **the process of conscientization, or education for critical consciousness, “involves a constant clarification of what remains hidden within us while we move about in the world,” and it provokes “recognition of the world, not as a ‘given’ world, but as a world dynamically ‘in the making.”**24 **Such recognition often inspires people to work against that oppression, thus beginning their active efforts to transform the world**.25 **Naming the world was an important step** toward actively changing it. SK

The 1AC in itself was a process of Conscientization for myself because I located the historical formation of the way oppression is sustained and educated others. Any type of educational space must be a space for praxis and for informing others about racism.

Osajima 2, [2007, Keith Osajima is a professor and Director of the Race and Ethnic Studies Program at the University of Redlands. REPLENISHING THE RANKS: Raising Critical Consciousness Among Asian Americans; JOURNAL OF ASIAN AMERICAN STUDIES (JAAS), February, Volume 10, No. 1; p. 64. SK]

Given the profound change that conscientization had effected in the lives of respondents, it is not surprising that many of them wanted to be in positions where they could help to create for others the educational experiences that were so meaningful to them. They took leadership positions in student organizations; they helped to organize and put on educational programs; they worked in community organizations; they pursued graduate studies; and they took positions in student affairs to work closely with new cohorts of Asian American students. Pamela Kim, who wanted to become a professor of Asian American studies, best expresses their desire: One of the reasons why I want to be a professor of Asian American Studies is because I want to **help** these **kids who are going through the same things** that I did. I want to **help** **them figure things out, to help educate them about these issues** because I had no idea about them while I was growing up. I could see what these kids are all going through in college, and it helps to be where you can pop those bubbles that they have around themselves.37 **As they go about the task of trying to replenish the ranks by raising critical consciousness amongst new groups of Asians, a number of lessons learned from their collective experiences may provide helpful guides**. From the interviews, we can identify critical elements that contribute to conscientization. While these elements do not guarantee that conscientization will follow, incorporating them into one’s practice may enhance the possibility that efforts will be successful. **First, respondents described the importance of obtaining information and conceptual tools that helped them to cognitively understand how their lives and the lives of others are shaped by larger historical and social** **structural forces**. An Asian American Studies course on a college campus was the most common source of relevant information, but as we have seen exposure can take place in many venues. People can learn from reading on their own, from student groups, and from multimedia sources. **Second, breaking through isolation and interrupting the tendency to explain their life experiences solely in individual terms reflects a social dimension to conscientization**. Contact and conversation with other Asian Americans was often the most effective way to help respondents make connections between their lives, the experiences of others, and information on the Asian American experience. Connections to key mentors and peers provided a safe environment in which to think and question further. **Third, respondents described important affective aspects of conscientization. When respondents talked about important moments in their education or key social support that made a difference, invariably they referred to how they felt about these experiences**. **They were angered by the realization that their schooling had not taught them about racism or the Asian American experience**. They felt inspired by the experiences of other Asian Americans who struggled to overcome harsh conditions. They were excited to learn more. **Fourth, respondents’ commitment to Asian American issues was deepened when they transformed understanding into action**. **Involvement** in protests, organizing, programming, teaching, and research **gave respondents a chance to extend their knowledge and learn from efforts to make change**. Finally, the study indicates that **conscientization occurs when the discrete elements work in combination. No respondent described his or her conscientization in terms of a single element**. It was not a purely intellectual or cognitive experience in a classroom, absent of social or affective elements. Nor was it a purely social or affective experience without information and conceptual tools. Instead, respondents described multifaceted and interrelated experiences that reinforced each other, inspiring further thinking and commitment to action. **For activists seeking to raise the critical consciousness of Asian Americans, the study’s findings carry implications for practice.** For some, combining elements in a single venue, like an introductory course or a 76 • JAAS • 10:1 training program, will be the main focus. In these cases, the study suggests that the course or program should offer substantive content and concepts to lay the cognitive foundation needed for people to see themselves in relation to the world. It also should include social activities to break isolation and opportunities for people to share stories with each other in a non-judgmental, safe environment. On a broader level, **the study suggests that there is a value in and need to offer a range of experiences across campus and community to increase the likelihood that students will combine, on their own, elements that contribute to conscientization.** Pressure to have one person, course, or program that single-handedly transforms students’ lives subsides when we recognize that the interrelated process of conscientization benefits from contributions across diverse segments of the community. The importance of combining influences also casts new light on how different parts of the campus and community can work collaboratively to raise critical consciousness. **Breaking from binary constructions that often pit academic programs against student life activities, or divide academe from community, the study shows how conscientization arises when people are exposed to and combine lessons learned from a variety of sources**. This process implies that increased appreciation for the work done across campus and community, along with greater coordination of influences, is an important dimension of conscientization.SK

This is the starting point for other forms of reflection – although other methods may be important, this is the method which serves as the first step.

Osajima,[Keith Osajima, Pedagogical Considerations in Asian American Studies, *Journal of Asian American Studies* 1.3 (1998) 269-292. SK]

Asian American studies courses should, as a fundamental guiding principle, develop a critical consciousness that enables students to situate themselves within a broader understanding of the Asian experience in a globally interconnected, racialized, and capitalist United States. That **critical consciousness encompasses three interrelated dimensions**. **The first involves helping students to see how their "personal" and "individual-level" experiences are shaped by and intersect with larger historical, socioeconomic, cultural, and political forces**. Recognizing how their [End Page 278] tastes, desires, attitudes, language, and values are not "individual" but reflect the influence of powerful social forces enables students to "step" outside of themselves and analyze those experiences. **This process of conscientization** 33 **reveals how individual subjects are formed in relation to matrices of power along race,** national, class, and gender lines. For Ira Shor a critical consciousness allows people to make broad connections between individual experience and social issues, between single problems and the larger social system. This critically conscious individual connects personal and social domains when studying or acting on any problem or subject matter. . . . With critical consciousness, **students are better able to see any subject as a thing in itself whose parts influence each other, as something related to and conditioned by other dimensions in the curriculum and society, as something with a historical context, as something related to the students' personal context**. 34 **Second, Asian American studies classes should help students to become critically conscious of the multidimensional dynamics of oppression**. This entails examining not only what it is like to be oppressed, but to look closely at how intersections of oppression can simultaneously position people in oppressed and oppressor roles. 35 As our classrooms become more diverse, students' differing positions in relation to various forms of oppression can give rise to tension, conflict, and confusion. During a course, students may find themselves on various sides of issues, challenged to make sense of their fluid, seemingly contradictory positions. When the focus, for example, is on racism, Asian students may unite in their outrage and feel enmity toward white society. When the focus shifts to gender, Asian male students who felt united with Asian females around race, may suddenly find themselves the target of Asian women's outrage about sexism. Working-class whites and Asians may feel marginalized by the middle-class students and professor who ignore issues of class. South Asians, Koreans, and Vietnamese may feel silenced in a class focusing on the Chinese and Japanese American experience. Becoming critically conscious of the intersection and simultaneity of oppressor and oppressed positions can move students away from simplistic dichotomies that lock them into conflictual either/or constructs. [End Page 279] **It can help them to understand the ebb and flow of emotions that accompany shifting positions and varying course emphases.** **It strengthens the possibility for alliance-building** **for it helps students to see the interlocking dynamics of oppression** and challenges them to take responsibility for working against their oppressor roles. **Finally, Asian American studies courses should help students become critically conscious of the substantive content of those specific courses**. On the most basic level, **this means acknowledging the rapidly changing, complex terrain that is Asian America and using that as the starting point for examining how the array of social, political, economic, and cultural forces shape that experience and impact upon the lives of students**. For example, recent patterns of migration can be situated in relation to the restructuring of global capitalism that "permits the exploitation of Asian workers both in Asia and the deindustrialized U.S." and the "colonial and neocolonial role of the U.S. in the Asian states from which these new 'Asian American' communities immigrated." 36 The diversity of political perspectives within the Asian American populace can be examined in relation to patterns of migration (i.e. conservative views held by those who have fled communist countries) and the politically conservative post-civil rights terrain of American race relations. SK

#### Spoken word poetry is a form of Conscientization and a way in which we can break down oppressive structures – poetry engagement is key to anti-oppressive education.

Dill,

After sharing the poem with an audience, I felt like I understood more about the plight of the people who experienced the earthquake. Connecting with an audience about such an emotional plight a ffirmed my feelings and my personal connection to the disaster. Since then, I have written and performed numerous poems about race and oppression, each time learning more about my own experiences, deepening my understandings, and feeling a sense of libera tion. Somewhere along the line, I began spelling my name “Khodi” Dill on all of my writing and in any circumstances related to my poetry , instead of the legal “Cody” Dill . I’d adopted the alternate spelling in university rather unceremoniously and withou t much thought, using it in most social 25 situations in which the legal spelling of my name was not required. In retrospect, it may have been a somewhat subconscious way for me to mark myself as ethnic and not mainstream, in rebellion against my own assimil ation ; t he spelling did arise around the same time that I essentially “realized” that I was black, and has stuck ever since. Because most of my writing is anti - oppressive and indeed comes from a place of being othered, the alternate spelling seems appropriate, and I use it with much pride. The fact that I do employ both this spelling and the legal spelling in different circumstances m ight stand as a symbol for the duality of mixed race identit y . In my epistemology, knowledge can be constructed/derived through creating art, and in this case, through writing and performing spoken word poetry. **I believe that mental liberation through conscientization of oppressive structures is plausible in spoken w ord poetry engagement as well , and that this conscientization is a key forerunner to anti - oppressive action**. **This ontology and this epistemology will help inform my research on spoken word poets and their experiences of oppression.** It is worth noting tha t in his eloquent exploration of biracial ambiguity, Black Berry, Sweet Juice: On Being Black and White in Canada (2001), Lawrence Hill also spoke of creative writing as a means of racial identity formation and meaning - making. That author , who also penned The Book of Negroes , is a certain inspiration to me in all of my writing . My attachment to my research is intimate. As a visible minority, I have experienced oppression. **As a spoken word artist, I have experienced the liberation that accompanies writing and performance**. Finally, as a secondary school teacher and anti - racist educator, I recognize the need for practicable anti - racist educational tools. Even when teachers understand some of the theory behind anti - racist education, they often have trouble translating it into engaging, curriculum - relevant student learning. Because of my deep desire **to promote anti - oppression and a ffect the conscientization of oppressed youth, I hope to build a convincing argument that a niche for anti - oppression exists in** E nglish Language Arts (and other) **classrooms, where, using spoken word poetry, educators can help widen the circle of anti - oppressive allies.** SK

#### As such, poetry is net beneficial because it brings community solidarity and can reach wider audiences. The educational space is key for poetry performance to function anti-oppressively.

Dill 5,

**In terms of poetry performance**, educating people seems a worthwhile end, intended or not, but surely it is not “the end” in the sense associated with finality. In many instances **education is**, in fact, a **means**. **In the case of anti - oppressive education, such as that created by t he poets in this study, it may be a means of garnering support from community, thereby generating solidarity** (again, this may not always be an intended outcome, but seems a welcome one for all of the study participants). Dictionary.com (2012) defines soli darity as “union or fellowship arising from common r esponsibilities and interests .” In the literature review, solidarity seemed to result when poetry pushed listeners out of their comfort zones , as with “taboo” content, and into third space (Conley, 2008; Keenan & Miehls, 2007) . In third space, wherein listeners experience tension or discomfort, they are more apt to reframe thinking, and perhaps to develop empathetic view s. **This change in consciousness is the first ste p in building a supportive, affirming community.** To begin with, it seems that the community formed by Saskatoon’s Tonight It’s Poetry (TIP) series has some pre - existing level of solidarity with its social justice oriented members. In describing that comm unity, the study participants used words like “amazing ,” “support ,” “less afraid ,” “more open ,” “diversity ,” “safer environment ,” 105 “accepting , ” “sexually and gender diverse ,” “rewarding , ” “wonderful,” “motivating , ” “reassuring ,” “embraced ,” “understood ,” “h umbling ,” “thinking critically ,” and “community of awareness .” The list goes on. I think Sara essentially summed up the sense of group solidarity at TIP when she said, “...it’s really nice to hear that either people have interacted with similar things like that or to just have a bunch of people clap because you’re like ‘I’m a big fucking queer ” (p. 6). Obviously, since the Saskatoon poetry slams take place at an establishment that is open to the public, one is bound to encounter audience members who are not so supportive, but it is the core community of poets and poetry fans who maintain a status quo of socially just operation. As Sara stated, “the general sediment that I think it’s been built on is just really accepting of people. The backbone of how it started, of who has taken it over, of the people that, that make sure that it happens, is just like, they are genuinely wonderful people and just so accep ting” (p. 7). The TIP audience and organizers seem largely concerned with maintaining the slam as a safe space for all voices, as evidenced by TIP events like the Social Justice Showcase and the Female Voices of the Prairies slam , both held in 2012 . The general atmosphere suggests that the community is not merely accepting of marginalized voices, but protective of them. The audience normally uses its responses to live poetry as a means of affirming or, in the event of injustice, condemning the performed content. This dialogical system of performance and response helps to uphold social justice as a part of that which is valued by the poetry community. As a natural safegu arding element , it may help to divert people whose poetry promotes oppressive messages away from the TIP stage. So, the TIP community seems to represent belonging, and is already a source of solidarity for poets from oppressed groups. Perhaps it is the newcomers to the audience and to the stage who represent the potential to build even more of that solidarity, not to mention all of those who view the numerous spoken word poems that are posted on Youtube and shared via social networking websites. After all, it is those with little e xposure to counter - narratives who will benefit the most from a poet like Zoey “Giving people insight to maybe thoughts that [she] was having or observations that [she has] made and then sharing that” (p. 6). Zoey recalled having “an epiphany on stage” (p. 6): 106 I felt like the crowd and me were all one. And I was here for a purpose and this is what I’m here to do. I have a place here, right? And then last night I performed again and because my heart’s in the right place and because I’m here for the right reasons, people can understand tha t. People can feel that and I’m no longer the underdog. We’re all here together and we’re all sharing and the crowd is equally as important if not more important than me being on stage and sharing these thoughts with them. So spoken word, poetry and per forming is changing so much for me, right now (p. 6). Zoey’s story clearly shows the link between solidarity - building and personal and social empowerment, where giving insights into life on the other side of difference is a form of educating, which can lea d to the formation of “ common responsibilities and interests” (Dictionary.com, 2012). Zoey even referred to spoken word as “a manifestation of an alternative education” (p. 7). It is important to point out here the way in which spoken **word differs from page poetry** (again, page poetry refers to that which is intended to be published in text, and not in performance) **in its inherent way of reaching a wide audience in a short time span.** The sharing of videos via the Internet has no doubt helped this situation, but even at a slam or spoken word show, **the spoken word poet may feel as if she is reaching more people more quickly than she may have through publication in text .** Elise shared her thoughts on the matter: ...**there is this sense of just being alon e in your darkened room when you’re composing poems as page poems and trying to get them published in literary journals or what have you; a lot of the pieces start to feel dead or they start to feel like you know they will never be known, whereas with spok en word there’s often - I was just amazed at how many opportunities there were in such a short period of time to reach** a larger number **of people, and in a very visceral and immediate sort of way** (p. 7). **Three of the other participants discussed the concept of immediacy in spoken word as well, and all participants discussed the feeling of dialoguing or otherwise interacting with the audience, during or after performance**. Zoey indicated that in her view, **the dialogue does not end** after a slam either, **but cont inues throughout the week as listeners share 107 what they heard with their friends and family, creating a perpetual dialogue** (p. 7). Perhaps **this ripple effect could garner even more solidarity for the oppressed**. As Sara phrased it, everything is just “a di alogue away” (p. 8). Such a dialogue may lead to empathy among listeners , even if that empathy is prefaced by some conflict . After all, the participants have likened their poetry to a sharing of insights into their worldviews. **While empathy may** represen t the potential for a change in perception, and **bring to light those populations formerly “erased from view”**  (Butler, 1992, p. 13, as cited in Schick, 2000, p. 87), **it certainly must not be the end goal** of a true anti - racist education. Schick (2000, 2011) and Srivastava (2005) warn us about the potentially detrimental impacts of emotional displays in anti - racism. In some instances, displays of indignation at perceived racism may be more about protecting self - image and white dominance than they are about c reating real change. In her study among white pre - service teachers in cross - cultural education, Schick (2000) discovered that “Participants are interested in affirming their subject positions as qualified teachers whose liberal goodness includes being non prejudiced” (p. 95). Sometimes, this trend was displayed through emotional displays, such as those resulting from an annoyance at feeling white guilt, in which the participants attempted to retreat into a “neutral, blameless corner” of whiteness and entit lement (p . 92). Even still, Schick notes that participants expressed a desire to “become a source of something positive” and, in light of their shifting identities, were indeed able to change (98). She cites Belsey (1980) , who notes that the subject is “ perpetually in the process of construction, thrown into crisis by alterations in language and in the social formation, capable of change. And in the fact that the subject is a process lies the possibility of transformation. (p. 50, as cited in Schick, 2000 , p. 99). SK

### Part 5 is the Judge

#### We must generate discussion with individuals who are not part of the Asian American experience so they can locate us as a diverse identity. This is your role as a teacher.

Osajima 2, [Keith Osajima, Pedagogical Considerations in Asian American Studies, *Journal of Asian American Studies* 1.3 (1998) 269-292. SK]

**Teaching is** an extremely complex and difficult task. It **requires that we manage an array of responsibilities**. **We must** decide what subject-content knowledge and skills we want students to learn; be able to organize topics to facilitate student access to the material; select resource materials that will communicate desired information; create classroom environments where learning can take place; **be able to work with students with diverse backgrounds**, skills, and perspectives; **orchestrate** classroom **activities that will engage students**; **and** devise assignments and projects that will both **enhance student learning** and assess their progress--all **under the pressures of time and other institutional demands**. In Asian American studies courses, what and how we teach is further complicated by four interrelated changing contexts that alter the student composition and dynamics of our classes. First, **for those teaching** [End Page 270] Asian American courses populated mainly by **Asian students**, **demographic shifts have dramatically changed who we teach**. What was once a largely American-born populace, comprised mainly of Chinese, Japanese, and Filipino students, is now a rich multiethnic/multiracial population with potentially significant numbers of Vietnamese, Laotians, Cambodians, Koreans, Thais, and South Asians. Today, it is likely that Asian students born outside the United States outnumber those born within. The growing size and diversity of the student population make it increasingly difficult to get a handle on the interests, backgrounds, perspectives, and abilities of the Asian students in our classes. In this context, **the meaning of a "relevant" education becomes harder to discern.** In the early years of Asian American studies, focusing on the experiences of Chinese, Japanese, and Filipinos was deemed relevant because most of our students were from those backgrounds and could "see" themselves in the material. If relevant education still means helping students to examine their histories, cultures, heritages, and contributions, then our curricular focus should be significantly broadened to include the experiences of new Asian groups. But, responding to those demographic changes is easier said than done. The experiences of new groups continue to be omitted or are awkwardly included. **In the case of South Asians**, for example, Madhulika Khandelwel observes that "**few Asian American programs deal with South Asians as an integral part of the communities** they intend to respond to." 4 Efforts to include South Asians into courses often involves a "crude additive strategy that results only in tokenism." 5 Gary Okihiro notes that pressures to broaden the scope of what is covered within the limited time of a semester can lead to a unsatisfactory situation where attention to "Koreans, Filipinos, and South Asians trail(s) off toward the end of the quarter or semester as 'sort of like' the Chinese and Japanese." 6 Second, the successful development of Asian American studies "east of California" and the institution of "multicultural" or "ethnic studies" requirements in colleges further diversifies the student composition in our classes, giving rise to new teaching challenges. In predominantly white private colleges or institutions located away from large concentrations of Asians, one cannot expect that Asian students will constitute the [End Page 271] majority of an Asian American Keith Osajima - Pedagogical Considerations in Asian American Studies - Journal of Asian American Studies 1:3 7/21/15, 4:04 PM http://muse.jhu.edu.ezproxy.princeton.edu/journals/journal\_of\_asian\_american\_studies/v001/1.3osajima.html Page 3 of 17 studies course. Similarly, Asian American courses that fulfill university-wide cultural diversity requirements are likely to draw significant numbers of non-Asian students. Teaching Asian American studies in a multiracial context can complicate classroom interactions and force unanticipated shifts in course designs. For example, when I taught an Asian American studies course at a small, private university in the east, over half of my students were white and many of them took the class because they were interested in Asian studies. This forced me to spend more time defining the very basic contours of Asian American studies, which was frustrating for the Asian American students who wanted to move at a faster pace. Sheng-mei Ma found it challenging to teach white, middle-class students who became quite defensive, annoyed, and impatient when Asian American literature and the topic of racism were introduced in his world literature class. 7 When non-Asian students seeking to fulfill an ethnic studies requirement became a majority of Sucheng Chan's class at the University of California, Santa Cruz, she had to figure out ways to counter the silence of her Asian students, whom she sensed felt more vulnerable and unsafe in the mixed-race classroom environment. 8 Third, changes in the racial and political terrain means we are likely to encounter a disjuncture between the 1960s spirit of critique and activism that informs many of our goals in Asian American studies and the orientations of our 1990s students. Many of our **students come with worldviews fashioned out of post-civil rights assumptions that racism has been effectively ameliorated through legislative reforms and removal of legal barriers**. **Others come with a decidedly conservative, anti-civil rights perspective** reflective in the critique of political correctness, immigrant bashing, and anti-affirmative action positions. **Some bring with them deeply embedded anti-communist sentiments carried from their homelands.** For these students, belief in the meritocracy and the value of individual hard work is strong. **Course material in Asian American studies forces students to confront these strongly-held beliefs which can produce intellectual and emotional discord, and generate resistance**. 9 Diane Fujino observed that, "**some students' emotional investment in their worldview** (e.g. that society is fair and offers opportunities [End Page 272] equally to all) **blocks their ability to view the topic from a systemic perspective."** 10 Her **students were limited by their "individual-level thinking" which led them to offer "an anecdotal example that counters the systemic patterns presented by the teacher and the readings."** 11 Eric Wat found that the presence of "conservative" students led to an unfortunate division in his class. Conservative students were simplistically labeled as the "enemy or obstacles" by the "progressive" students (and vice versa) and there was little exchange, dialogue, and mutual learning in the class. 12 In all of those instances, teaching moved beyond the intellectual realm and brought in the affective facets of learning. Finally, in a variation of those changing political contexts, teachers encounter resistance to learning when they want to develop an understanding of oppression and a commitment to social justice among students whose class, gender, ethnic, or sexual orientation places them in positions of privilege. For example, when Asian American women's positions are discussed, it can be difficult to get white and Asian male students to appreciate how racism and sexism afford them structural advantages. Defensive and feeling "bashed" by women students, whites and Asian men may be unable to "hear" the women's perspectives and not ready to take a stand in the fight against sexism and patriarchy. 13 Similar dynamics arise when middle- and upper-class students are asked to study the oppression of the working class and the consequences of systemic poverty; when straights are presented with material on homosexuality and must confront their homophobia; or Keith Osajima - Pedagogical Considerations in Asian American Studies - Journal of Asian American Studies 1:3 7/21/15, 4:04 PM http://muse.jhu.edu.ezproxy.princeton.edu/journals/journal\_of\_asian\_american\_studies/v001/1.3osajima.html Page 4 of 17 when members of certain ethnic groups (like the Japanese) are faced with the harsh realities that "their people" perpetrated horrendous imperialist mistreatment of other Asians. SK

#### The judge has the obligation to invest in liberating the oppressed in the scope of Lincoln Douglas debate.

#### The role of the ballot is to vote for the one who performatively or methodologically actualizes this approach. This should be your primary concern because any other benefit in the debate sphere can only be accessed by an equal space for dialogue.

Smith, [Smith, Elijah. History maker, A Conversation in Ruins: Race and Black Participation in Lincoln Douglas Debate. SK]

It will be uncomfortable, it will be hard, and **it will require continued effort but the necessary step in fixing this problem**, like all problems, **is the community as a whole admitting that such a problem** with many “socially acceptable” choices **exists** in the first place. Like all systems of social control, the reality of racism in debate is constituted by the singular choices that institutions, coaches, and students make on a weekly basis. I have watched countless rounds where **competitors attempt to win by rushing to abstractions** to distance the conversation from the material reality that black debaters are forced to deal with every day. One of the students I coached, who has since graduated after leaving debate, had an adult judge write out a ballot that concluded by “hypothetically” defending my student being lynched at the tournament. Another debate concluded with a young man defending that we can kill animals humanely, “just like we did that guy Troy Davis”. Community norms would have competitors do intellectual gymnastics or make up rules to accuse black debaters of breaking to escape hard conversations butas someone who understands that experience, **the only constructive strategy is to acknowledge the reality of the oppressed, engage the discussion from the perspective of authors who are** black and brown, **and** then **find strategies to deal with the issues** at hand. It hurts to see competitive seasons come and go and have high school students and judges spew the same hateful things you expect to hear at a Klan rally. **A student should not,** **when presenting an advocacy that aligns them with the oppressed, have to justify why oppression is bad. Debate is** not just a game, **but a learning environment with liberatory potential.** Even if the form debate gives to a conversation is not the same you would use to discuss race in general conversation with Bayard Rustin or Fannie Lou Hamer, that is not a reason we have to strip that conversation of its connection to a reality that black students cannot escape. **Current** coaches and **competitors** alike **dismiss concerns of racism and exclusion**, won’t teach other students anything about identity in debate other than how to shut down competitors who engage in alternative styles and discourses, **and refuse to engage** in those discussionseven outside of a tournament setting. A conversation on privilege and identity was held at a debate institute I worked at this summer and just as any theorist of privilege would predict it was the heterosexual, white, male staff members that either failed to make an appearance or stay for the entire discussion. No matter how talented they are, we have to remember that the students we work with are still just high school aged children. If those who are responsible for participants and the creation of accessible norms won't risk a better future for our community, it becomes harder to explain to students who look up to them why risking such an endeavor is necessary. As a student provided with the opportunity and privilege of participation by the Jersey Urban Debate League, I can remember plenty of tournaments in high school where the only black students at the tournament were individuals from my high school. It was a world shattering experience; no one spoke to us first and those we did approach didn’t have to acknowledge the fact that, every weekend, our failures and successes made us the representatives of black America in the minds of students and judges that never had to freely associate with black people. The irony of participation for black students is that to understand your existence in an academic, usually white, space throws that very space into question. They are both told that joining debate will make you smarter, more personable, and better able to communicate; however those who are already there don’t speak to them, they don’t vote for them, and they don’t associate with them. The unanswered question, then, is “For which bodies does LD exist?” **Continuing to parade LD under the guise of neutrality will reproduce the problem at hand.** Hiring practices, Judge Preferences /Strike Sheets, invitations to Round Robins, and who coaches don’t require their students to associate with all contribute to the problem at hand because they “accidentally” forget to include people of color. When only two major debate workshops bothered to hire anyone black to work with their students this summer it spoke to the reality of which bodies are seen as being competent enough to teach. Their skills as pedagogues weren’t dismissed because they aren’t qualified, but because they are black .**If we are to confront structural discrimination** against the black community, **we** can’t retreat to a defense of neutrality **but have to take strides in addressing and ending the cycle of exclusion**. If black students do not feel comfortable participating in LD they will lose out on the ability to judge, coach, or to force debate to deal with the truth of their perspectives.SK

#### Your ballot can be a tool to free those Asian Americans who are oppressed in the educational debate space and serve to understand internalized student oppression.

Osajima 2, [Osajima, Keith. "Internalized Oppression and the Culture of Silence: Rethinking the Stereotype of the Quiet Asian American Student" *Race and Racism in the United States* (n.d.): 152-55. Web. SK]

CONCLUSION As teachers of Asian students, how can **understanding** the nature of **internalized oppression [can]** **help** us **in** practice? I think **the value of the perspective** is that **it** **locates** an important impetus of individual behavior in the oppressive structures and practices in society. It is not the unchanging nature or static culture of Asian- American students that accounts for their quiet behavior. Rather, it is the **internalizing of student and racial oppression** that **makes Asian students feel** that the best way to get through is to be quiet or makes them believe **that they can be nothing other than the quiet student.** The key implication here is that **Asian students should not be** blamed nor **chastised** if they exhibit this behavior. It is not their fault that societal structures and oppression conveyed messages that this is the way to behave. **As teachers,** the notion of **internalized oppression should help us to see how** the pressures of **being an Asian-American student can** often **be limiting and constraining. Our job is to create a learning environment that contradicts those pressures and constraints**; **that** encour- ages and **makes it safe for Asian students to take some risks and to critically examine their lives in relation to societal oppressions**. I tried to structure these contra- dictions into the class I just completed. I) To move away from the banking system. I tried to limit the amount of time I lectured. In a 2- hour meeting, I never talked for more than half the period. I also tried to lecture in a way that elicit[s]ed as much interactive thinking as possible**.** 2) To encourage each student to take some risks and think about issues, I had them regularly do "dyads" where I would have students pair off and each take a few minutes to think, for themselves, about a question or issue that was being presented. These dyads usually preceded the general discussion, and helped students to prepare and organize their thoughts belore presenting them in the larger group. 3) I made it clear that each stu- dent's contribution w[sh]ould be listened to respectfully, and that each student would get a chance to participate. To accomplish this, I made sure that no one, including myself, could "trash," ridicule, or harshly criticize another student's viewpoint**.** I also did not allow any one or two students to dominate discussions. I made it clear to them that I wanted to give other people a chance to talk before they got another chance. All of these techniques seemed to work well. Students participated in discussions, and began to grap- ple with questions that they had rarely been asked before. The expe- rience provided me with hope that **the educational process can do more than reproduce a compliant work force, but can be a vehicle for liberation.** I invite you to join the struggle. SK

#### [Poem Part 3]

So I’m asking you now

To vote for me

To vote for my

Liberation strategy

To vote for my speech act

That is key

To vote against an oppressive

Ideology.

#### [Extra/Underview Poem]

CX checks

To avoid useless theory

And to alter

My advocacy

The debate space must

Include me

Which is why first comes

Accessibility

And please as the negative

Do not perm

I offer a method

Which is why you affirm.

#### [1AR/1AC add on] Debate attempts to protect whiteness by making the speech a performance by the body rather than a performance of the body. The judge has the unique obligation to endorse the speech act of the 1AC, a performance of the body, which serves to challenge racism.

Vincent,

As a community we must re-conceptualize this distinction the performance by the body and of the body by re-evaluating the role of the speech and the speech act. **It is no longer enough for judges to vote off of the flow anymore.** Students of color are being held to a higher threshold to better articulate why racism is bad, which is the problem in a space that we deem to be educational. It is here where I shift my focus to a solution. Debaters must be held accountable for the words they say in the round. We should no longer evaluate the speech. Instead we must begin to evaluate the speech act itself. Debaters must be held accountable for more than winning the debate. They must be held accountable for the implications of that speech. **As educators and adjudicators in the debate space we also have an ethical obligation to foster an atmosphere of education.** **It is not enough** for judges **to offer predispositions suggesting that they do not endorse racist**, sexist, homophobic **discourse**, or justify why they do not hold that belief, and still offer a rational reason why they voted for it.  Judges have become complacent in voting on the discourse, if the other debater does not provide a clear enough role of the ballot framing, or does not articulate well enough why the racist discourse should be rejected. **Judges must be willing to foster a learning atmosphere by holding debaters accountable for what they say in the round. They must be willing to vote against a debater if they endorse racist discourse.** They must be willing to disrupt the process of the flow for the purpose of embracing that teachable moment. The speech must be connected to the speech act. We must view the entire debate as a performance of the body, instead of the argument solely on the flow. Likewise, judges must be held accountable for what they vote for in the debate space. If a judge is comfortable enough to vote for discourse that is racist, sexist, or homophobic, they must also be prepared to defend their actions. We as a community do not live in a vacuum and do not live isolated from the larger society. That means that judges must defend their actions to the debaters, their coaches, and to the other judges in the room if it is a panel. Students of color should not have the burden of articulating why racist discourse must be rejected, but should have the assurance that **the educator with the ballot will protect** them in those moments. Until we re-conceptualize the speech and the speech act, **and until judges are comfortable enough to vote down debaters for a performance that perpetuates [racism]** violence **in the debate space, debaters and coaches alike will remain complacent in their privilege**. **As educators we must begin to shift the paradigm and be comfortable doing this**. As a community we should stop looking at ourselves as isolated in a vacuum and recognize that the discourse and knowledge we produce in debate has real implications for how we think when we leave this space. Our performances must be viewed as of the body instead of just by it. As long as we continue to operate in a world where our performances are merely by bodies, we will continue to foster a climate of hostility and violence towards students of color, and in turn destroy the transformative potential this community could have. SK